THE A.M.E. ZION QUARTERLY REVIEW

1957

The A. M. E. Zion Quarterly Review

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P. O. Box 146, Bedford, Pa.

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VOLUME LXVIII, No. 3

The A.M.E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—$2.00; (Canada, $2.10). Single copy—50c; Foreign countries—$2.25 per year.

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A. M. E. Zion Quarterly Review

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THE PARABLES IN CHINESE ART

By

Florence Turverey Reeves

In a former number of the QUARTERLY the CHRISTMAS STORY was presented as Chinese artists paint it. Before we turn to the consideration of some of the Parables depicted by Chinese artists, let us review a few of the principles of Chinese art.

You will recall that Chinese art of the past has always dealt with the majesty of trees, rivers and mountains and man has been just a part of the cosmic whole. The perspective of Chinese art differs from ours in that things are generally seen from a height which makes many points of interest in the picture. There are few dramatic incidents and the beauty of the scenery brings a sense of contentment and oneness with God.

When Christian artists began to present the Life of Christ in a Chinese setting a different technique came to the fore. Christ deals with people so the human figures became more prominent, yet always depicted in a Chinese background. The artists have used the dress worn in the time of Christ to give their work real authenticity and historical accuracy.

The Parables are especially adapted for presentation in any race or culture because these were stories to point a moral and as stories they never actually happened to any one race but were universal in scope. They have been changed a little sometimes to conform to Chinese custom and manners, but their point is as clear as ever. To have the Life of Our Lord depicted as happening in China to Chinese people made the Christians feel that Christ truly belonged to them. It removed the stigma of 'a foreign religion' and brought true understanding and satisfaction to Chinese Christians everywhere. For those of who believe that Christ is universal, the Parables in Chinese Art should bring us insight and joy that Christ fits into any age, any race, any civilization.

THE LOST COIN

Silas Yu

The utter simplicity of this picture puts force and meaning into the story of the Lost Coin. The severely plain walls and the sparsely furnished room are in striking contrast to the elegant dress of the lady. The lowly gown she wears (made from the silk that never

wears out) would be part of her dowry so that the contrast would not be incongruous as it at first seems. The lady has dressed herself in her best to attend some special function and as she is about to put on her necklace of coins, to her utter consternation, she finds one missing.

The coin necklace is laid out upon the table. Observe that there are 9 pendants hanging from the chain but that the tenth one is missing. It is the fourth one from the left which has been lost. The lady appears to have spent some time already in her search. With the short handled broom made of soft pampas grass, the Mistress of the house sweeps every inch of the floor. Unrewarded by such diligence she lays that aside and takes up the unique little household lamp and gracefully kneels to search under the table. In some Eastern countries such a necklace is a wedding present from the husband and if that were so here, it would indeed be a disaster to have lost any of the coins. Especially in those days a woman dared not displease her husband and the loss of part of his gift would show carelessness indeed.

In every land the reality and truth of this story will be recognized. It is not the poverty that was most in the thought of Jesus, but the need not to lose even one thing or one person.

THE PRODIGAL'S RETURN

Luke Ch'en

Jesus put no nationality on The Prodigal Son so this picture could be absolute truth as far as its setting and characters are concerned.

The Prodigal is a typical beggar with patches on his clothes and a begging bowl and staff. With the staff he could pretend to be lame. True to the tradition of mendicants in China, his hair is done in a knot instead of a queue. He is barefoot, too, which shows how impoverished he is for even the farmers usually have sandals.

The foundations of the house are made of uneven stones with no masonry which is very characteristic. So are the palms and the little green lichens growing in the cracks and crevices of the wall and steps.

The scene takes place near the house, for a Chinese father would maintain his dignity even though greatly moved. He would

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not run to meet his son but would await the son's approach. His white hair and beard denote extreme age, for among Chinese, white hair is very unusual indeed.

The Prodigal was getting ready to kow-tow but the father in tender eagerness, reaches out for his son, striving to lift him up and restore him to sonship.

This is a picture of the Loving Father anywhere and this is surely the loving father of the Parable.

THE GOOD SAMARITAN

Lu Chia Chen

The artist has changed the story slightly in order to adapt it more completely to Chinese thought. Since Chinese usually go *up* to their sacred shrines, the artist makes the travelers go 'up' instead of 'down' to Jerico. The suggestion is brought out that the Priest and the Levite were hastening to some sacred shrine, thus their heartlessness is all the more pointed.

The bleakness of winter is apparent. There are no leaves on the trees and all the travelers except the poor fellow who has been robbed are wearing several layers of padded clothes. The heavy clothing of the other travelers intensifies the loss which the wounded man has sustained for he has only one cover left him and his shoulders and back are bare.

The Levite, having passed the priest, is rapidly riding away. The Priest stalks up the hill with the haughty disdain the parable ascribes to him.

Although the Good Samaritan can afford only a donkey for travel, he shows every care for the injured man. He takes the man's hands in both his own for in China one must use both hands to be truly and deeply courteous.

The haste of the Levite and the unconcerned indifference of the Priest, by contrast, make the calm, knowing, sympathetic attention of the Good Samaritan outstanding.

The Reverend Dr. Felix S. Anderson of Louisville (Broadway Temple) is continuing his significant work in the State Legislature of Kentucky. His activity and success in this field has assured many individuals that participation in politics can be had by Christians without blemish or compromising of principles or beliefs.

MUTUAL AID: A PROGRAM OF MASSIVE RECONCILIATION

Edwin T. Dahlberg, President of the National Council of Churches

Address, National Conference on "The Foreign Aspects of U. S. National Security", Hotel Statler, Washington, D. C., February 25, 1958, 9:30 a. m. Session

It is a rare privilege to represent the National Council of Churches in today's discussion of the foreign aspects of U. S. National Security. One of the glories of our Republic is that we can meet in a gathering of this kind, composed of all political parties, all the major religious faiths, and all shades of public opinion. This is a national heritage that must at all costs be defended and preserved.

As president of the National Council of Churches, which is composed of 34 denominations of the Protestant and Eastern Orthodox churches, with a total membership of 38,000,000 people, I cannot pretend to voice the unanimous viewpoints of so huge a section of the Christian Church. Nevertheless, on the basis of the expressed resolutions adopted by the 2,000 delegates present at our Triennial Assembly in St. Louis early in December, and judging by close to a thousand letters coming to me from all parts of the nation and the world in the last few weeks, I know that I am bringing to you the deepest convictions of a very large and important cross section of American Christianity. In behalf of the National Council, therefore, I wish to express sincere gratitude for this opportunity to speak on some of the non-military approaches to world peace which we believe essential to the survival of America and our total world civilization.

All of us, as members of the one body of mankind, are entering upon a completely new era of history—the Nuclear Space Age. We welcome the coming of this age. It is more exciting than the age of Columbus and Magellan. We should look upon it as a part of the on-going purpose of the Eternal God, moving towards a goal that is bigger than any political, ecclesiastical, or nationalistic interest. In the presence of this completely new development in history we can no longer think in terms of one nation or one continent alone. We must think in terms of the universal and the ultimate. For we are now not only one nation under God, but one world under God. This is true whether or not we believe it.

During the Christmas season two months ago it was my good

fortune to go on a mission of the National Council of Churches to the armed forces of the Alaska Command. While there I visited some of our most remote radar sites and our northern-most army posts, air force bases, and naval stations, all the way from Elmendorf Air Base, Fort Richardson, Eielson Air Force Base, Fire Island, Kodiak Island Naval Station, and Adap Island Naval Station, far out on the Aleutian Chain. I was tremendously impressed by that long defense line on the northern rim of the continent, where the men of the Distant Early Warning line stand guard over the nation night and day, around the clock, in the bitter cold of the long Alaskan night, only ninety minutes away from the communist zone. Amid trigger tension, men stand ready to take their jets into the air at the first flash of the signal from the finger poised and ready to touch the command button that would loose the most terrible forces of destruction known to man.

Strangely enough, though I came away from that experience with a great sense of pride in our security system, I came away also with a profound sense of insecurity. I cannot forget the evening when one of the high commanding officers took me aside and said in such a voice of passionate conviction as I have seldom heard in any man, "Dr. Dahlberg, the churches of America must do something about this! This is not the answer." The American officer speaking to me up there on the edge of the Arctic was no sentimentalist. He was no representative of the armed forces at their bravest and best. When even this man on the Distant Early Warning line of the nation could voice such a sense of deep religious concern, do you wonder that those of us who are priests, ministers, and rabbis of religion—the appointed watchmen on the Distant Early Warning line of the Kingdom of God—should appeal to you who are the appointed leaders of government to devise some other and better means of national survival than bombs, rocketry, and missiles? We beg of you to apply the same bold, creative imagination to the non-military approaches to peace that you have already applied to military defense. We know that you are working tirelessly and hard in our behalf. We pray for you, earnestly, as you carry on your shoulders the anxieties and burdens of the nation, in the midst of much misunderstanding. The world is weary and disheartened by the continuing plans for massive retaliation. We yearn for someone to lead in plans for massive reconciliation, on a global scale, and look for the day which we believe to be at hand even now, when all of America's

great wealth, resources, and power shall be dedicated to that end.

What the non-military answer shall be, is not easy for any of us to say. It must begin in the Spirit. For as Jesus said, "According to your faith, be it done unto you." Once we substitute a new faith and a new spirit for our present obsession with military defense as our main reliance, and the ever present temptation to touch the technological panic button, we can depend upon Almigthy God to show us the way to more effective negotiation, both summit and regional; the way to control both nuclear bombs and population bombs; and the way to the kind of human relations and trade and mutual aid programs that will bring new hope and confidence to all nations. These are days when we should take completely to heart the promise of the Word of God in James 1:5-6, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

One of the greatest weapons of the Spirit that we could possibly use is certainly that of mutual aid and economic assistance—the kind of aid that will make substantial investments both of public and private money in underdeveloped areas, thereby helping the impoverished nations and at the same time increasing the level of trade, commerce, and industry of our own country. We must remember that whereas the average per capita income in the United States is $2,000 a year, the averge per capita in the underdeveloped countries is $100 a year. In India it is only $60. Can we ever hope to have peace, security, or real prosperity as long as there is this disparity! Or can we ever expect the world to believe in our peaceful intentions when we appropriate 45 billion dollars for our military budget and only a few million dollars for non-military development and technical cooperation? Many people in America have the idea that we are engaged in a vast give-away program in the field of foreign aid. Actually, it is a very tiny proportion of our Mutual Security program. For the fiscal year 1956-1957, a total of $3,766,000,000 was appropriated for all kinds of foreign aid under the Mutual Security Program. But two billion dollars of this sum, approximately, was for direct military aid. Another billion went for defense support, and 85 million for miscellaneous purposes. Only 402 million went for economic development and technical cooperation. It is this wide gap between military appropriations and mutual aid that we want to see overcome. Particularly should the factor of technical assistance and economic aid be completely disentangled from the military program,

so that there can be a completely honest and accurate understanding of what we are doing. We are happy to note that under President Eisenhower's leadership, steps are now being taken in that direction.

We believe that the churches can speak with some authority and expertness in the field of mutual aid. We have had 2000 years of experience in this kind of service. The founder of our religion, Jesus Christ of Nazareth, in line with the teachings of the great prophets of Israel before him, left us a commission that as Christians we call the Great Commission to teach all nations, to heal the sick, to feed the hungry, to clothe the naked, and to bind up the brokenhearted. At the present moment our Division of Foreign Missions in the National Council of Churches is made up of 70 boards and agencies. We have a missionary force of over 10,000 workers in over fifty countries cooperating with trained nationals. Our literature is printed in 1100 languages and tribal dialects. Voluntary contributions of approximatly $44,000,000 annually by our church people support all manner of overseas programs, including the administration of schools, colleges, universities, training centers, medical clinics and world famous hospitals, agricultural stations, shops, and farms. Still further through our Department of Church World Service, we expended last year over 12 million dollars for relief, and sent overseas more than 300 million pounds of food, clothing, medical supplies, and other necessities, in addition to the shipment of cattle and other live stock by the Heifers for Relief program. When we see the results of these comparatively modest voluntary aid programs by the churches, in terms of character, leadership, self-help, and gratitude we are convinced that this kind of an investment of public funds plus investments in better schools, housing projects, penal institutions, psychiatric clinics, and the care of the aged here at home would guarantee the only posture of national strength that is solid and enduring.

In brief, we would urge giant steps, of boldly imaginative daring, and dramatic character, along the lines so ably suggested by the International Advisory Board under the chairmanship of Eric Johnston, in its report to President Eisenhower last March. We believe that:

(1) Economic development programs, including both technical cooperation and capital funds should be multiplied many times over.

(2) The purposes of these constructive mutual aid programs should be set forth in unequivocal terms emphasizing not so much

what we are against as what we ourselves stand for in freedom, justice and peace.

(3) Economic development programs should be separated as far as possible from military and political programs and considerations.

(4) More of our mutual aid programs should be channeled through the United Nations, the United States working always in partnership with other nations in the establishment of substantial economic development programs under the aegis of the U. N.

(5) All these programs should be based on the principle of self-help, the beneficial nations assuming their own share of responsibility.

Such a program of mutual aid should not be considered primarily as a weapon or a tool in our fight against Communism. It should be based upon an interest in people as people, human beings who are in partnership with us as children of God, and deserving of the same blessings that we enjoy. At the same time it is only fair to recognize that such a program will powerfully counteract the Communist thrust.

During the last five years I have made extensive journeys to some of the other continents of the world. As I have visited the refugee camps, the mud hut villages, and the desert areas all the way from Israel, Lebanon, and Egypt to Iraq, Pakistan, India, Burma, and Ceylon, I have had the same impression everywhere, of the limitless potential of all these countries if only they could have better farms, more industry, more irrigation and electric power, better schools and medical care, more food and clothing, and a settlement once for all of the refugee problem through better economic conditions. The Communists see this, and press every advantage in the political, industrial, scientific and economic field. We could do it so much better, if instead of spending so little for mutual aid and so many billions for military defense, we threw more of the weight of our strength into our non-military defenses.

While in India in 1953 I saw 2700 refugees in the waiting room of the Howrah Railway Station in Calcutta. That had been their only home for three years. So far as I know they are still there. But they were the more fortunate ones. All through the city outside were the hundreds of thousands of sidewalk dwellers with no shelter at all. It was with an ominous sense of foreboding, therefore, that each evening I saw the thousands of young men marching through Wellington Square in Communist demonstrations. As their platoon

leaders shouted in staccato tones through short megaphones the cry in three languages—the Hindi, the Bengali, and the Urdu—"Long live the Revolution!" the marchers replied in the same three languages "We'll kill them! We'll kill them!" Do you suppose that this revolutionary seed did not fall on fertile ground as the hundreds of thousands of people listened in hunger and misery? This misery hangs like a fog over Asia, Africa, and the island of the sea. We can no more disperse it by military might than we can scatter a cloud by shooting machine guns through the mist. Only the love of God and Man, with accompanying acts of mercy and compassion, can change this global climate.

In the recent storm along the Atlantic seaboard there was such a spirit of mutual aid. Neighbor helped neighbor. Helicopters dropped food supplies to stranded people. Firemen and policemen risked their lives in burning buildings and on impassable highways. A 31 ton Sherman tank battled its way through snowdrifts 12 feet high to take a doctor 14 miles to help a woman in child birth bring forth a new life into the world.

We are now in an international storm of revolution, nationalism, and the unknown dangers of the Nuclear Space Age. I dare to believe that if the major political parties will rise above party alignments and provide for the basic needs of our own people and the world's people, they will receive the increasing support of the nation. May God with the help of His limitless love and grace help America to rise up in the true greatness of its people and fulfill its mission to the world.

The Executive Committee of the Department of Christian Education, New Jersey Conference, has held two meetings this year, one in Hackensack in January and the second in Newark in March. Plans are being made not only for the Annual Conference in Paterson in May but the General Convention on Christian Education which will be held in Columbus, Ohio, July 20-25, 1958. The Reverend George L. Blackwell is the Conference Director. Bishop H. B. Shaw has given the Christian Education Workers full rein in the Conference so that success or failure will depend again on intra-conference efforts. We know that this area will become a pioneering and experimental center in the denomination in the years ahead.

(With the approach of Family Life Month and its importance to the Christian Church we are presenting this outline of a course in Preparation For Marriage drawn up by the Reverend Richard A. G. Foster, now minister of the Cooper A. M. E. Zion Church, Oakland, California, and the Reverend Charles W. Gilton, now a Professor in Payne Theological Seminary, Wilberfore University, Ohio.)

COURSES IN "PREPARATION FOR MARRIAGE"

This course is open to all who are interested in Preparation for Marriage but should be of special value to young people who are looking forward to marriage and to parents who would like to be better able to help their children prepare for marriage.

Students in this course are not required to buy books but if a student wanted to buy books there checked (*) below would be most helpful.

All the books on this list are available at the Providence Public Library under the call numbers listed after them.

Applehof, Gilbert, You Can Be Happily Married.

*Burkhart, R. A., From Friendship to Marriage 177 B959

Bowman, H. A., Marriage for Moderns 173.1 B787M2

*Duvall, Evelyn M. and Hill, Reuben, When You Marry 173 B98W

Foster, R. G., Marriage and Family Relationships 173 F756M

Groves, E. R., Christianity and the Family 261 G88C

Himes, N. E., Your Marriage: A Guide to Happiness 612.6 H657Y2

Phelps, Wr. Lyon, Marriage 173.1 P54M

Weatherhead, L. D., The Mastery of Sex Through Psychology and Religion 176 W362M

Nimkoff, M. F., The Family 892.3 N71

Students should feel free to ask any question they want to in class but if you have questions that you had rather ask privately, each Sunday night between 6:00 and 6:30 o'clock you will find me in the Study to answer any question you may have.

Section I "Why Do People Marry?"

Bowman defines marriage as "an institution. State of wedlock or matrimony. A relationship between a man and a woman occurring in a special setting, bounded by social and religious definitions and

restrictions, granting rights and privileges, imposing duties, and highly colored by custom and tradition."

This section will deal with why people marry and also with why some people do not marry.

1. People marry for the following reasons:
   - A. Companionship and Love
   - B. Home and Children
   - C. Adventure and Romance
   - D. Escape
   - E. Consolation for Failure
   - F. Conquest
   - G. Social Expectation
   - H. Sex Attraction
   - I. Social Status and Security
   - J. Direct Force (Shot-Gun Wedding)

2. About 10 percent of the population never marry. Among the reasons are the following:
   - A. Career Interest
   - B. Lack of opportunity
     1. Disproportion of the sexes
     2. Responsibilities which prevent the meeting of eligible mates
     3. Occupation
     4. The type of community in which one lives
     5. Unattractiveness
     6. Ignorance of how to approach the opposite sex to get
     7. Open aggression on the part of women
     8. Too long a delay in earlier years.
   - C. Lack of interest in Marriage, Home Life, and the Opposite Sex
   - D. Illness or Physical Malformation
   - E. Distorted ideas
   - F. The "Phantom Lover"
   - G. Disappointment in love
   - H. Parents
   - I. Fear
   - J. Falling in love with a married person

General Assignment: All students should read the following

passages and be ready to discuss the above.

Bowman's book Chapter 2

Grove's book Chapter 2

Duvall and Hill's book Chapter 6

Special Assignment: One person will be asked to get the figures on the number of men as compared with the number of women in Providence, also the number of each in the marriageable age group. (20-40 years old)

Section II What You Bring to Marriage

"The kind of marriage you make depends upon the kind of person you are. If you are happy well-adjusted person, the chances are that your marriage will be a happy one. If you have made adjustments so far with more satisfaction than distress, you are likely to make your marriage and family adjustments satisfactorily. If you are discontented and bitter about your lot in life, you will have to change before you can expect to live happily ever after."

Duvall and Hill

What do you bring to marriage?

1. Habits, attitudes, motives, etc.
2. Family influence and ideas
3. Mental ability
4. Standing in community
5. Total personality
6. Maturity or lack of it

What are some of the personality traits which mark people as normal?

1. A person should be engaged in socially useful employment.
2. He should be adjusted to his work.
3. He should be able to make wholesome adjustment to other people.
4. He should have a sense of personal growth and achievement.
5. He should be honest enough to criticize self and mend faults.
6. He should have some form of recreation or hobby as a tension reducer.
7. He should be able to see some meaning in life.

What are some of the traits of immature adults?

1. Inflexability
2. Intolerance
3 Dogmatic assertions
4. Over conservative
5. Impulsive or irrational in actions
6. Irresponsible where failure is possible.

The way people adjust to life is important in marriage. The following are ways in which people react in adjusting to life:

1. Compensation
2. Projection
3. Identification
4. Regression
5. Rationalization

There are two major types of personality:

1. Extrovert
2. Introvert

Difficulties do not break up marriage. Marriages break up because people do not have the equipment to meet the difficulties that do arise.

General Assignment: All students should read Bowman Chap. 1, Duvall and Hill Chap. 1, and Foster Part 1.

Section III Dating

"Sometimes young men and women, though previously they have been interested in each other only as objects of teasing, come to feel strongly attracted to each other. To some that feeling comes early; to others late. It comes like a March wind into the lives of some . . . and steals upon others like the gentle fluttering of a summer breeze"

—Roy A Burkhart

The following general statements concerning dates were given by Burkhart.

1. "Dates" are a distinctive phase of our American culture with our young people having greater freedom with the opposite sex than in any other country.
2. Dating covers more years than ever before.
3. While the years for "dates" have their hazards, they ought to become the foundation for intelligent, and happy home life.
4. Comradeship—that is sharing in common intellectual and social activities—needs more emphasis in modern dating.

5. The youth who makes friends easily usually gets dates readily.
6. Attitudes toward others are fundamental to the power of getting "dates".
7. Those who date ought to be able to create their good times and not continually be forced to buy their entertainment.
8. A date is successful when it is mutually enriching.

Here we will see a film strip on "Boy meets Girl."

What are the stages in dating development?

1. Hit and miss childhood games
2. Gang groups
3. Fleeting affinities
4. Going together
5. Mixed couple formations
6. Going steady
7. Choosing "The One"

How many kinds of dates are there?

1. Old-shoe familiarity dates
2. Glamour dates
3. Blind dates and pick-ups
4. Growing friendships

Questions to be answered by groups:

1. Where are the best places to meet members of the opposite sex to date?
2. How do you determine a successful date?
3. Where can you go and what can you do on a date?

(See special assignment for this section.)

General Assignment: All students should read Applehof, Chapter 1; Burkhart, Chapters 1-3; Duvall and Hill, Chapters 3-4; and Foster, Chapter 4. *Special Assignment*: Two people will be assigned to report to the group where people can go on dates in Providence and tell what they do.

Section IV How Do You Find the Right Person?

"A wise choice is half the battle." It is safer and easier to choose well and to match personalities than to attempt to alter them after the wedding. Change may occur through experience, self-effort, or the influence of one's spouse; but it can take place only on the foundation of personality traits present before it began." —Henry A. Bowman

Here we will see a film strip on "Boy Dates Girl."

What principle should young people hold?

1. Is beauty the only standard?
2. Is sex attraction the only basis for a lasting friendship?
3. Is mutual respect of personalities necessary?
4. Should social standing be a factor to be looked beyond to real self?

There are some standards to rate self and friends by

1. Attractiveness
2. Educational background
3. Personality
4. Reputation
5. Morals
6. Manners
7. Religious connections and activities
8. Financial resources
9. Character
10. Neatness (Personal dress habits)
11. Sociability (Good or poor mixer)
12. Consideration for other people

What are some qualities in girls which boys look for?

1. Hard to get
2. Good breeding
3. Personal philosophy of life

What are some qualities in boys which girls look for?

1. Personal appearance
2. Spine (manhood)
3. Modesty

Some attention should be given to the following factors in making a selection:

1. Age
2. Race
3. Religious Faith
4. State laws which regulate who can marry, or more spesifically who can not marry. Each state law is different from each other in at least some of its details causing a great deal of confusion in this area. (See special assignment on this section)

General Assignment: All students should read Bowman, Chap-

ters 5-7; Burkhart, Chapter 5. (Be sure to read yardsticks, Pages 85-86, Duvall and Hill, Chapter 6; and Foster, Chapter 5.

Special Assignment: Four students will be assigned to prepare and give a debate on the following subject: Resolved: That a Federal Marriage and Divorce law should be enacted in the United States.

Section V. How Do You Know It's Love?

"Love is a profound sentiment of attachment toward any person or object that we care about. The sense of belonging which it invokes may give rise to a host of other feelings: We may feel high or we may feel very blue, all because we are in love; we may be ravenously hungry or definitely "off our feed"; we may feel tenderly protective or lustily aggressive; we may work furiously or daydream for weeks: we may worship devotedly or exploit hungrily; we may give or we may take—all in the name of love." —Duvall and Hill

Well and good, but how do you know it's love? Duvall and Hill give the following proofs:

1. If you can think in terms of how to make him (or her) happy rather than in terms of how he (or she) can make you happy, that's love.
2. If you always think in terms of "we" rather than "I", that's it.
3. If you would rather be with, work with, and grow with each other than with any other persons either of you now know; if life together means for you both a sharing of a common life with all its ups and downs—then your love is mature enough to marry on.
4. If you love each other enough to work out the disagreements and problems as they arise, caring more about your relationship than your own personal pride and prejudice—then your love will probably last.
5. If you can see each other as not only pleasant companions, but as co-partners in the routine and tasks of life—then your marriage would have as its base the right kind of love.

What are some of the traits which can help love develop?

1. Emotional stability
2. Social personality
3. Cooperative spirit

4. Self confidence
5. Conservatism
6. Healthy attitudes on love and courtship
7. Thrifty
8. Right attitudes on love and courtship
9. Desire for children
10. Childhood happiness
11. Right attitude about sex (People at either extreme likely to be unhappy.)

What are some of the qualifications that a woman should expect in the man that she loves?

1. Health
2. Sound health habits
3. Good heritage
4. Adequate income
5. Business sense
6. Respect for her independence
7. Good breeding

What are some of the qualifications that a man should expect in the woman he loves?

1. Health
2. Sound health habits
3. Good heritage
4. Home making skills
5. Good breeding

General Assignment: All students should read Burkhart Pages 70-74, and Duvall and Hill, Chapter 2.

Section VI. The Meaning and Management of Sex

"The necessary postponement of marriage for many young people makes the problem of intimacy an important question for this generation. People live by their affections as well as by their intellect. Love and lovemaking are as necessary to the personality as food is to the body. —Roy A. Burkhart

The meaning of sex—The sex urge is a factor in repopulating the world. Sex is moral or immoral only according to its use. It can be used as basis for a Christian Home or it can be used as basis for a brothel. Recognizing that the sex impulse is not of itself evil our problem rather is how to control this impulse.

1. Develop many friendships in the opposite sex.

2. Engage in wholesome activities with other young people in non-romantic ways.
3. Avoid such sexually stimulating things as petting.

How would you define petting anyway? What about petting?

1. It is introduction to mating act and should only be used as such.
2. Excessive petting becomes mockery of real love.
3. It is better to be pure and not use petting as date bait keeping yourself pure for sake of your mate to be.
4. It can either get out of hand or leave both parties upset because it did not.

Why do young people pet? (Page 54, Duvall and Hill)

What's wrong with petting? (Page 54, Duvall and Hill)

What are some of the other sex problems facing young people today? (Himes, Chapter 2 and 2)

Weatherhead says that the following four basic sex facts should be taught to all people while they are still adolescents.

1. The birth of a child can only result from a sex union, which is the introduction of the male sex organ into the female sex organ and the ejaculation of the male fluid into the female organ.
2. Boys should know about the things which begin to happen to him at puberty, being made aware of such things as nocturnal emission (wet dreams).
3. Girls should be taught concerning the things in her which start at puberty. She should especially be taught to expect menstruation or the monthly discharge of blood through the vagina.
4. Some real information should be taught concerning venereal disease or what is now commonly called V. D.

Here we will have a movie on "The Menstrual Cycle."

A local doctor will give a lecture on venereal diseases.

What are some of the so-called arguments in favor of extreme intimacy?

1. Do not inhibit yourself.
2. In case of long postponement of marriage, the sex organs may weaken if not used.
3. Intimacy before marriage is necessary in order to know if the two persons are pyhsiologically mated.

What are some of the arguments against extreme intimacy?

1. For a young couple to have sexual relations means that they will have a tendency, when alone, to over-emphasize the physical.
2. Pre-marital sexual experience often renders the girl less effective in taking her role in the friendship.
3. The experience of the race seems to point towards saving sexual experiences until marriage.

General Assignment: All students should read Burkhart, Chapter 4; Weatherhead, Pages 21-23; Duvall and Hill, Chaptems 7-9; Groves, Chapter 3; and Himes, Chapter 2-3.

Section VII The Engagement

"The engagement period is a testing period for compatibility, a period of certain intimacies and certain restraints, a period of adventuring in adjustments, but above all it should be a period of planning for the future." —N. E. Himes

Although this is a very enjoyable time it is also a time when most of the problems which will arise during the marriage should be considered including such things as the following:

1. The economic angle should be considered and a sound financial policy established including the working out of a family budget. (See special assignment for this section.)
2. The couple should decide during this time on the policy in regards to children.
3. They should decide on problems of friendships and social obligations.
4. They should decide where they will live.
5. And they certainly should work out all the details concerning the wedding and honeymoon.

How long should the engagement last? (Hymes, P. 98)

How much should each party tell? (Himes, P. 102)

General Assignment: All students should read Applehof, Chapter 2; Bowman, Chapter 8; Burkhart, Chapter 6; Duvall and Hill, Chapter 5; Himes, Chapter 7-8.

Special Assignment: One person will be appointed to draw up and present to the group a typical budget.

Section VIII A Christian Wedding

"There is something solemn, and yet very beautiful, about the

marriage of two people. It is quite natural that Christians have called the marriage service "The Solemnization of Matrimony." A marriage may be lawful and valid without a religious ceremony, as when a judge or justice of the peace is the officient. But the church's desire is that the marriage be considered a 'holy estate', unto which two persons come to be joined." —Gilbert Appelhof, Jr.

The above shows why the church is interested in a wedding but why is the state or society interested?

1. To safeguard moral standards
2. To protect property rights
3. To determine the legitimacy of children.
4. To protect persons, especially women, from abuse and exploitation
5. To guarantee the legality of contracts.

Among the questions to be decided by the couple are the following:

1. The size of the wedding
2. Cost of the wedding
3. Preparation for the wedding
4. Date and the time of wedding.

Here we will see the film strip "Boy Marries Girl."

*How does Christian marriage differ from other forms and what are some of these other forms? (See special assignment).

*What are some of the customs surrounding marriage and what do they stand for? (example use of the ring) (See special assignment).

General Assignment: All students should read Applehof, Chapter 4; Bowman, Chapter 9; Himes, Chapter 11.

Special Assignment: Two students will be selected to lead the discussion on the questions whoch are starred (*) above.

WANTED

Old copies of General Conference Minutes from 1872 to 1900. If you know anyone who may have such copies for sale or those which may be obtained on loan we would appreciate it very much. Especially needed, besides those prior to 1900 are: 1904, 1908. Also desired are Disciplines of 1820, 1852 and any others to 1896.

HAVE YOU HEARD FROM HEAVEN TODAY?

Out of heaven he made thee to hear his voice. Deut. 4: 6
Enquire I pray thee, at the word of the Lord today. I Kings 23: 5

By the Reverend A. A. Perry, minister Old Goler Church,
Winston Salem, N. C.

When Ahab and Jehosaphat were about to march into that fatal battle against the Syrians, Jehosaphat suggested that they should enquire of the Lord whether they should go against them or not. Ahab called in his school of prophets, four hundred of them, and asked them if they should go to battle against the Syrians. These prophets were used to saying what Ahab liked to hear. "And they said, go up; for the Lord shall deliver it into the hands of the King." I Kings 22:6. But Jehosaphat was suspicious of these prophets. Ahab fed them, and they knew better than to say things contrary to his will. They were his selected men and had to be good fellows. But going into battle is a serious matter, and Jehosaphat wanted to know that God was with them; that they were not alone; that they were not taking the matter into their own hands, and so, he asked Ahab if he did not have another prophet whom they might consult. Beautiful words might be in order in celebrating a victory or praising some hero for an outstanding achievement, but in this case victory must be won, and the hero must be found. Jehosaphat wanted to hear the truth. Perhaps he was thinking about Elijah, that fearless and courageous prophet. He was living then, but perhaps he was in hiding from Ahab or Ahab did not care to have him. He did have a prophet, however, who was equal to Elijah in fearlessness and in speaking the truth. He was Micaiah, "the son of Imlah". I Kings 22:8. But Ahab did not want him, because he told him the truth. At the word of Jehosaphat, Ahab sent for him. Micaiah came in and told a different story. He said the battle is going against you. Ahab said to Jehosaphat, see what I mean? He never says a good word about me. He told the police to take him and put him in jail, and let him stay there until "I return from battle." Feed him dry bread and water. Then Micaiah uttered those immortal words: "If thou return at all in peace, the Lord hath not spoken by me." I Kings 22:28. Ahab put Micaiah in jail for that but he was not able to come back and take him out, because he died in battle that day. Now, there is one thing that demands my attention here, and that is, Jehosaphat in

going to battle, first of all wanted to hear from heaven. In looking back over the history of Israel, I see that this idea possessed the mind of Israel in the days of old.

I. They considered this question a vital on in their life. Have you heard from heaven today? In history God was affecting his people in a peculiar way.

A. He was with them in domestic matters.

If their home was barren, they attributed that to God. It was the will of God that it should be so. If they were fruitful God was responsible for that. If their children were wicked it was because they were rebellious to God. Whatever was the condition in that house, God had something to do with it. God loved Jacob, but he hated Esau.

Abraham was blessed by God, not by Ishmael, as he thought, and at one time hoped, but he was blessed with an Isaac. So God blessed Israel. They believed that. The Bible has a record for that. Israel of old prayed for their children. They wanted God's guidance in their home. And they were not disappointed. God was with them, and blessed them in their homes

B. In economic matters God was with them.

A famine was due to their wickedness and a land of plenty was the results of their righteousness. God prospered his people when they served him with their whole hearts, but when they turned aside from serving him he gave them up to their evil ways.

C. Socially and morally God affected them.

When Achan stole some of the spoils of Jericho and hid it, a curse was imposed upon Israel. When they went up to fight against it they were defeated. The son of Achan weakened their hands. Joshua had to get rid of Achan to save his people, Israel.

Shechem, the son of Hamor, the Hivite, took Jacob's daughter, Dinah, and spoiled her. That was too much for the sons of Jacob to endure. They decitfully entered an agreement with Shechem and Hamor to give their daughters to them and they would take their daughters if their people would circumcise themselves, as Israel

was. That was agreed upon. The Hivites were circumcised but on the third day of the circumcision, when they were sore, Levi and Simeon came upon them and destroyed them. They took their sister Dinah, their sheep, oxen, asses, their wealth, their wives and children. They spoiled their city. Jacob was afraid, and he told his sons that they laid him liable to be destroyed by the people of the land. God saved them by making them to do away with their idols, and to go back to Bethel, where Jacob met God when he fled from his brother Esau. All through life the children of Israel felt that they must walk upright before God, and live a good life if they would please him and be blessed.

D. God affected them politically.

At first God did not want Israel to have a King. He did not want his people to be like other people, but finally God gave in, and gave them a king, but warned them they would suffer the consequences.

God fought their battles for them. He was their captain. He was their leader. He was their commander-in-chief. He was their field marshal. So the kings when they went to battle, would, first of all consult God about it. If God gave them marching orders, they marched, but if he told them not to go, they did not go. They followed the orders of God. What did God say? That was always their first and final concern.

E. God affected them spiritually.

God discovered Jacob when he was young, blessed him, and led him on his way until, being full of years, and his time to be delivered had come, Jacob, in the land of Egypt called his sons around his bedside, told them he had come for him, gave them his blessings, and departed this life in peace

At Mount Horeb God appeared unto Moses, and commanded him to go to Egypt and deliver his people from their bondage, for God had seen their tears and heard their cries, and had come to deliver them. God brought Israel out of Egypt without a sword or spear. He delivered them by his own power and his own might. Well could the Psalmist cry: "Some trust in chariots,

and some in horses; but we will remember the name of the Lord our God." Psalms 20:7.

And, so, onward through life, through the wilderness, into Canaan, and on, God was with Israel. They were his people and he was their God.

On Mount Sinai God gave Moses the law as their guide. Israel should worship the Lord their God, and him only should they serve. They were not to worship idols. They were commanded not to worship the Canaanites' god in Canaan. They did however, and God sent a great famine in the land for three and one half years. Israel worshipped idols, God allowed them to be taken by their enemies and carried away into Babylon.

These people who walked with God, and got messages from him did great things. The book of Hebrews has a long list of their heroes. They "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . ."These all, having obtained a good report through faith received not the promise. God having provided some better things for us that they without us should not be made perfect." Hebrews 11:33-34, 39-40.

II. The Great Need of the World Today.

Recapture the faith of our fathers, and reproduce their experiences.

We need to make God the head of our house indeed. We see the placard hanging there in our homes: "God is the head of this house." We should see to it that God is really and truly the head of our homes. Both husband and wife should be Christians. If possible both should belong to the same church. Then as children grow up consecrate and dedicate their lives to the service of God. How shall we do this? I have known a father who would get his family out of bed before he went to work, visitors also, and have family prayer. In a Christian home grace should be said at the table before partaking of the meal.

A prayer might be said. The Bible should be read when convenient. Private devotions should be observed. Public devotions should be attended. Make the home a Christian home, and we should not be ashamed to proclaim it.

Then like Israel, in the days of old, we should let God be the motivating influence in all of our lives. Our fathers and mothers used to sow grain in God's name. They believed God saw what they were doing, and that he was interested in their welfare. God does see us, and knows what we are doing, and he is interested in our welfare. He provides for us just as he provided for Israel. He is with us at our daily occupation. He gives us strength to carry on. We must be careful about how we live and how we treat each other. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Galationa 6:7.

We have spent a lot of time criticizing the experiences of the fathers of old, what we need to do is to try to reproduce those experiences. We need to go into our gardens, and hear the voice of God walking in the garden, calling unto us. We need to stand somewhere on our Mount Horab, and see a burning bush, and hear God's voice calling us out of the bush, saying put off thy shoes off thy feet, for the ground upon which thou standest is holy ground. We need to go into the temple and see the Lord high and lifted up, his train filling the temple. If we could have some of those great experiences, if we could have some of those high moments with God, we, too, would become new creatures, old things in our lives would pass away, and behold all things would become new.

III. Have yau heard from heaven today?

A. Well, it might have been yesterday or the day before. It might have been last year or the year before. The time element is not so important. The important thing is, have you heard from heaven at all?

(1) Have you heard from heaven in the days of trouble? I used to go into the kitchen with my

mother in the morning when she was getting breakfast, and at times it seemed that she was worried about something, and I would hear her sing: "I got a letter this morning, Lord, Lord, Lord, I got a letter this morning, Lord, Lord, Lord." I am a realist, and I asked her where she had gotten a letter from that day, since the mail train had not arrived. She did not answer but kept right on singing, "I got a letter this morning." I looked up into her face, and I saw tears running from one side of her eyes into the other. I knew then she was singing about something I did not know about. She had heard from heaven that day. Have you heard from heaven in the time of trouble? All of us have our troubles. Some more, and some less, but they come. Children have their troubles. I was going to the garage in Roxbury, Mass., one morning to get my car and I saw a little boy sitting in the doorway full of tears. I asked him what was the matter. He said, he was not speaking to me. I told him it was all right and gave him a dime for some ice cream. He took it and sullenly said he wanted bubble gum so I told him it was all right. Children have their troubles, but then we all do. "God is our refuge and strength, a very present help in the time of trouble." Psalm 46:1.

(2) Have you heard from heaven in the time of sickness?

I lived with my brother Still, and sister Isselene, in the city of Talladega. My brother pastored in that city and I pastored two churches out in the country. Two days before Christmas twins came into the family, a boy and a girl. About five months later both of them became very ill. The Doctor Brothers, a member of my brother's church attended them. They got a nurse to come and stay with them night and day. After seven or eight days of their illness the crisis came. Dr.

Brothers came to see them about noon. He held some hopes for the little girl, but he looked upon the little boy with doubts, and said solemnly, but firmly, Reverend, I believe we are going to lose the boy. Darkness and gloom fell upon the house. The doctor had done all he could. Now it was a matter of time. My brother and I both attended Talladega College, which was about five minutes walk from the parsonage. The time for the afternoon session came, the college bell began to ring. Both of us went to the little boy's crib to get our last look at him alive. Then we hurried up the hill to our classes. I had just one hour and I hurried back to the house expecting to be met at the door by the mother or the nurse telling me the boy was gone. Instead of that they were in his room giving him something to eat, saying something had happened. The crisis had passed, and the little fellow rallied back to life. What the doctor could not do, the Great Doctor of the Universe, who understands all diseases and can heal all infirmities, had brough the boy back to life, and we had heard from heaven that day.

The Centurion had a servant sick unto death. He did all he could for him. One day he heard that Jesus was coming that way. He sent and told Jesus about him and asked him if he would help. Jesus told him to go on his way, according to his faith it would be done unto him. The centurion's servant was healed that very moment. There was a woman who had an issue of blood for twelve years, and she had spent all of her money, giving it to the doctors to be healed but all was in vain. One day she heard that Jesus was coming that way. She went out to contact him, pressing her way through the crowd until she came close enough to touch him on his garment and immediately she was made whole. God hears the cries of

his children in the times of their sickness.

(3) Have you heard from heaven in the time of death?

Mary and Martha could testify that God does hear and come to his people in the time of death. When their brother Lazarus died Jesus came and wept with those who wept. But he did more than that, he went to Lazarus' grave and raised him back to life.

A little girl died, and she was the only child in the home. The father became very bitter over it, asking the question why did God have to take his only child when there were families which had seven and eight children and it would not have mattered so much? Sadly he buried her and went back home and fell across the bed and went to sleep. While he slept he dreamed that he saw his daughter, but there was a great gulf between them. There was a river of water that divided them. The little girl saw her father and began calling him to come to her. The father tried to cross the river but it was too deep. He walked up and down the banks of the river to see of he could find a boat, but all was in vain. The daughter kept calling, but the father saw no way to get to her. When he was about to give up he heard another voice saying, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by me." John 14:6.

The annual Founder's Day Banquet for Education of Blackwell Memorial Church was held Friday, February 7th in the Masonic Temple with Dr. James W. Eichelberger as Master of Ceremonies and Bishop Stephen Gill Spottswood as speaker. The chairman of the occasion was Mrs. Georgia Smith with Mrs. Gertrude Hayes as General Claims Chairman and Mrs. Josie Bush as Secretary. The affair was a great success even though a pall of sadness surrounded the gathering since the minister, the Reverend William T. Beck was then ill unto death. We know, however, that when he was told of the determination to carry on his heart was gladdened.

HISTORICAL SKETCHES

HISTORY OF BIG ZION CHURCH, MOBILE, ALA.

The Big Zion Church came to life in the year of our Lord 1842. The growth of the membership of a white Methodist Church located at the corner of Franklin and St. Michael Streets, Mobile County, caused the members of this church to seek a way to relieve a growing condition of racial contact.

After a length of time the white church placed S. H. Cox, white, in charge of the Negro congregation and the services were held in a little house on the southeast corner of Church and Dearborn Streets. They remained in this place free of charge with Cox as pastor until 1848, when they decided to purchase it with funds donated them.

Under the laws of Alabama they were prohibited from holding property under their own names. Therefore the property was deeded to the following white trustees: A. H. Ryland, R. S. Baker, and R. L. Watson. Local preachers at this time were Ferdinand Smith, Charles Lee and Battas Dayes. They were permitted to pray during services.

Shortly after this property was purchased, it was burned to the ground, and this little band went from there to a carpenter's shop which subsequently was also burned down. After the burning of this shop they worshiped in the, then called Burden's Mill, at St. Francis and Wilkinson Streets. From here they moved to the Medical College on St. Anthony at Lawrence Streets. The first Quarterly Conference was held at this spot.

Now appeared the first A. M. E. Zion Bishop to come South, Bishop Joseph Jackson Clinton, who brought with him the Reverend Wilbur Strong, who persuaded them to vote to transfer their membership from the Methodist Episcopal Church, South, to the A. M. E. Zion Denomination. The property, however, remained under the ownership of the white trustees until 1867.

In 1860, while still worshipping in the Medical College, the members of the Church purchased lots on the northwest corner of Church and South Bayou Streets from Henry Turner, and constructed a shed building in which they held their services. Charles Lee, a local preacher, pastored the congregation at this time.

In 1865, Ferdinand Smith was ordained by Bishop J. J. Clinton, of the A. M. E. Zion denomination. He was the first Negro minister to be ordained by a Negro Bishop in the State of Alabama. On

July 29th of the same year, he was authorized to take charge of the Church. He served until 1867, when he was succeeded by the Reverend E. D. Taylor.

Records show that on August 15, of that year a quarterly conference was held in the Shed Church. James B. Gibbs, Stephen Richardson, Jacob Powell, Wilson Solomon, Buck Mitchell, and Richard Mathews were elected trustees and commissioned to secure the transfer of the deed from the Methodist charge. On January 7, 1868, Reverend Taylor received the transferred deeds from the trustees (white) which we have mentioned abov. The official name of the church became *Little Zion*. Reverend Taylor replaced the Shed Church with a splendid brick edifice and added a parsonage in 1875. He terminated his work soon after and was replaced by Reverend Samuel Wilson, who served until 1880. Trustees serving at this time were: William Fagans, Hannibal Smith, Caesar Custy, Moses Gatewood and Buck Mitchell.

In 1880 the Reverend William Spencer was appointed to the church, serving until 1885. In 1885 the Reverend A. J. Warner (later bishop) served, terminating his services in 1891. For the next two years the Reverend H. R. Gaines served being replaced by the Reverend C. H. Smith in 1893.

In 1896 the church was remodeled with the construction of a new front and a steeple. With these changes the name of the church was changed to *Big Zion*, its present title. When the General Conference met in Mobile in 1896, Big Zion was ready to play its role as another great Church in Mobile.

The Reverend R. A. Morrisey served the congregation from 1899 to 1904. During this period the church was cleared of debt, the basement and Sanctuary were repaired and a new pipe organ installed. In 1904 the Reverend A. J. Rodgers took charge, serving until 1908. Trustees and officers serving at this time give interesting reading for among them E. S. Peters served as Sunday School Superintendent, E. L. Watson as President of the V. C. E. and trustees listed were B. N. Peters, Levi Jackson, J. P. Hubbard, Marshall Donaldson, R. A. Smith, T. B. Powell, E. L. Watson, Spencer Bates and Daniel Laverett.

In 1908 (December) the Reverend (later Bishop) L. W. Kyles was appointed to the congregation, adding in his years of service more than 400 members, bringing the membership of this church to

1100. A parsonage, constructed during these years, long remained the pride of the denomination. In 1914 a split resulted in the congregation so that at the time of the Reverend G. W. Johnson's arrival only about 250 of its 1100 members remained. The church Sunday School had only 40 students. However, in a short time the membership had regained some of its lost ground to the point that all but 300 of the original 1100 again were enrolled.

In recent years other ministers have served Big Zion well. The Reverend J. R. White came in 1921. In 1925 the Reverend F. W. Riley was assigned to the church. From 1931-1932 the Reverend M. F. Gregory served, followed by the Reverend A. A. Garvin (1933-1934). The Reverend R. H. Collins Lee served in 1934 and 1935 and the Reverend William Bascom from late 1935 to 1936. In 1936, the Reverend D. G. Garland came, serving well for a year. It appears that the following year the church was split, an independent organization being established which later took the name of the Progressive Christian Church.

The Reverend Alexander Ellison was appointed in 1937 and served until 1941. He was followed by the Reverend Felix S. Anderson who is now pastoring Broadway Temple, Louisville, Ky. In 1948, Reverend Anderson was succeeded by the Reverend William Smith.

While this Editor cannot properly evaluate the work done by the last two ministers, being removed from the area, yet it is common opinion that Felix Anderson and William Smith have brought Big Zion into the selected circle of great churches of the denomination. This statement does not, in any way, reflect on other great preachers of the Church. We simply know of their work. Felix Anderson certainly contributed to the financial status of the congregation by retiring old obligations. William Smith has pushed the influence and prestige to new points.

THE CHURCH

NEW YORK, N. Y., Feb. 20—Practical ways to get top quality, more denominational cooperation, and increased community participation in religious broadcasting were studied by 200 church and industry experts in efforts to draw up "a grand design of mass communications worthy of the churches."

The annual three-day meeting of the Broadcasting and Film Commission of the National Council of Churches, Feb. 18-20, brought together nationally-known professionals in TV, radio, films, TV workshops and publications. In its business sessions, the Board of Managers, under the chairmanship of Rome A. Betts, voted a million-dollar operational budget for 1958 and elected or re-elected members to serve during the next triennium. Mr. Betts, executive director of the American Heart Association, became BFC chairman last year.

Calling 1958 "a year of decision," the Rev. Dr. S. Franklin Mack, BFC executive director, declared in his opening address that "the right of religion to the airwaves must be validated by the kind of programming offered." He also emphasized that the same high standards should be applied by station management to its religious programs which it applies to other programs.

"Unless such initiative is taken by the stations," Dr. Mack said, "one wonders who is to save the Christian gospel from being done to death at the hands of its friends."

Dr. Mack deplored the tendency of some denominations to go it alone in the fields of radio and TV programming and production. "If we can't do as much as we want to with the pooled funds of 21 National Council constituents and five non-members," he asked, "how can individual denominations hope to?"

More off-beat formats to attract maximum audiences are being worked out this year, the BFC director said. He cited a proposed new "Talk Back" TV series as "offering exciting potential." This will we a 15-minute series of filmed dramas of human problems, followed by discussion by local citizens. Dr. Mack predicted that the series will be "by all odds one of our most significant steps in 1958."

In line with this new community-level approach, the Rev. Jaseph M. Woods Jr. and Miss Ella Harllee reported that local radio and TV stations are increasingly airing home-produced religious programs, giving church members across denominational lines chances to air

their views on such panels.

"The citizen who stops a friend on the street and can say, 'Joe, I saw you on TV last night. That was a good show," is going to watch more such shows, tell his friends about them and perhaps participate in them himself," Mr. Woods explained. He is executive secretary of the United Churches of Greater Harrisburg, Pa.

In her report, Miss Harllee, who is director of radio and TV for the Nattional Capital Area Council of Churches, said that requests from local stations for locally-produced programs are keeping councils of churches from coast to coast planning new programs and enlisting local people to take part. "And the networks," she added, "are already finding these programs an inexpensive way of discovering new talent."

"Healthy criticism," as Dr. Mack called it, peppered each of the major addresses heard by the BFC leaders and members assembled in New York's Hotel Belmont-Plaza.

Concern for a trend toward conformity in the American people and their eventual reactions to the "economic depression of uncertain duration", led Professor Dallas Smythe of the University of Illinois to issue a warning: "The mass media have a grave responsibility to facilitate our growth into more mature and realistic ways of viewing world problems."

He noted that in the depression-thirties, Americans nevertheless possessed "rugged individualism." He deplored what he called the de-individualized, de-characterized and de-personalized production of goods and services today and said that incentives to work have now shifted from individualism to group conformity.

Dr. Smythe also saw subliminal perception (S.P.) as "perhaps the most significant recent revelopment in our business-manipulated culture." Calling this subconscious TV order to buy or do something "a mental invasion," he predicted that if it succeeds it will have gone "much further toward totalitarian manipulation than even George Orwell visualized in '1984'."

In the field of religion, the Illinois economist and research professor of communication saw in "peace of mind" preaching a counterpart to industry's tranquilizers and deplored applying the techniques for selling cigarettes to evangelism.

Dr. Truman B. Douglas joined other leading critics of "mass-packaged and delivered" religion in his discussion of "Missions and

Mass Communication." The executive vice-president of the Board of Home Missions of the Congregational Christian Churches declared: "There is no fundamental difference between the commercial which assures the consumer that a certain tonic will cure his 'tired blood' and another commercial promising that an occasional dose of religion will make him 'feel better fast'." The chief distinction, he pointed out, is that the tonic is more likely to produce the promised result.

"One of the first responsibilitis of those engaged in the use of mass media in behalf of the church," Dr. Douglass told the group, "is an understanding of the nature of the church's message and to convey it without garbling its true sense."

The new society in the "next America," which he sees developing is going to require radio and TV to be the "instruments of civilization," Dr. John Osman declared. More than a hundred sprawling communities have already grown out of "a mosaic of old urban regions," he said, but they have no "culture ntity" or "civic personality."

Noting what he called the deadly monotony of the American suburban scene where "people play their standard parts and thought is at the lowest common denominator," the vice-president of the Fund for Adult Education proposed that radio and TV transmitters become the Town Halls of the future.

"They can provide a new image of how men work and live and think together in this new society," he said, "and an entire community can simultaneously deliberate the issues confronting it by using the common knowledge these media provide."

Dr. Osman warned, however, of the danger in assembling panels of experts "to do our thinking for us," and said the transmitter must never be allowed to become "a source of social control."

In a discussion of Christianity in western civilization, Professor Julian N. Hartt of Yale University Divinity School stated that the churches' particular aim should be "to penetrate the desperately troubled and sensitive areas of strain" from which modern man suffers.

"The church sometimes is the last to appear on the scene or it patches up the distress with a mustard plaster or another squirt of lubricant to smooth some of the friction," he said. The church alone cannot "pray the world into peace or social justice," Dr. Hartt concluded. "Unless it can bring its people to their knees, it cannot hope

to solve the problems of mankind."

Dr. Hartt's views were commented on by the Rev. Dr. F. Eppling Reinartz, president of the National Lutheran Council, and Quincy Howe, noted ABC news analyst.

Jack Gould, nationally-known radio and TV critic of the New York *Times,* added his voice to criticisms of a trend toward "huckstersism" in some religious programming. He also decried the methods of some local pastors "who often take refuge in their calling" by pressuring station managers to get on the air. Lacking proper training, he warned, they are prejudicing the viewer and the industry.

"There's too much duplication in religious programming now," he cautioned, "and in the babble of voices, none is being heard very clearly."

Mr. Gould predicted, on the other hand, that Protestant church broadcasters could be leaders in the field if they improve program quality, understand the medium and get professional training in production as well as promotion.

"They have to look at TV as a whole," he told his audience, "and give a thought to the problems the local station manager has, too."

The economics of TV are getting "rough," Mr. Gould warned. All stations are trying to figure ways of doing everything cheaper, which means that "financial pressures on the religious broadcasters aren't going to ease up either." However, he saw great opportunities for top program quality if imagination and inventiveness are encouraged and given free rein. He also recommended that the churches bolster and participate in educational TV.

"Quality and variety are going to count more than ever now," Mr. Gould said, adding that if church broadcasters can find the answer to what TV can do that it isn't doing, they will be able to bring "a common sharing of religious experience to millions of people today who are getting restless in front of their TV dials."

Climax of the sessions was the annual BFC dinner at which citations were given to Arlene Francis, Galen Drake and 22 prominent and "behind-the-scenes" industry people "for recognizing the importance of religion in American radio and television and for integrating good religious stories and personalities into their shows."

These BFC citations acknowledged work on national radio and TV programs including Frontiers of Faith (NBC); Look Up and Live (CBS); Other People's Business (WOXR); Today (NBC);

Faith in Action (NBC); Church of the Air (CBS); Life and the World (NBC); Monitor (NBC); and CBS-TV and NBC-TV News.

The Broadcasting and Film Commission also paid warm tribute to the Rev. Dr. Clayton Tracy Griswold, Presbyterian, U.S.A., as "a pioneer in the churches' use of the mass media." Dr. Griswold is director of his denomination's radia and TV department and served as the second chairman of BFC.

The Board of Managers and the Commission also noted with sorrow the death last October of the Rev. Kenneth Beaton, United Church of Canada, a founding member of the Missionary Education Movement which, in 1950, became a part of the new BFC.

A total budget for 1958 of $1,095,560 was voted and approved by the Board of Managers. Included in expenditures are all programming, film distribution, broadcast training, audience mail and solicitation, research and administration. Anticipated earned income for 1958 is $254,970.

Among the new members of the Commission elected in business sessions were Dr. Robert Kirkpatrick, Presbyterian, U.S. (Southern) of Union Theological Seminary in Richmond, Va., and Dr. Wilbur Saunders, American Baptist Convention, president of Colgate-Rochester Divinity School. Of members representing 24 constituent denominations of the National Council units, councils of churches and United Church Women—an NCC general department—a majority was re-elected for the next triennium.

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The Bishops' Meeting:

For the first time in the 162 years of the denomination's history the Mid Winter Meeting of the Board of Bishops met in the Southernmost city of the Nation, Key West, Florida. While this brought about a long journey for most of the church, many looked upon this as a great opportunity to see Florida in the tourist season, to bask in the sunshine and, perhaps, take a trip to Cuba, disturbed as that island is with civil war.

We are quick to state that we were disappointed in the weather for there was little difference between prepared for it Oklahoma City and unprepared Key West. But, excluding the weather, which Pastor Hooper and his good people could do nothing about, the Zion Church took in one of the most heart-warming surprises we have ever experienced, the cordiality of not only the local congregation but the citizens of all Key West. This Editor will long recall this city

in this year of Our Lord of Little Rock, Levittown, Pennsylvania; Montgomery, Rock Hill, etc., for here in the deepest South brotherhood to its full was at work, the kind, you wonder if you should talk about, the type of thing experienced by so many of us in Auburn, New York, at the Connectional Council.

Let it be said that many a minister left Key West with a new theme for Race Relations Day. Some left with tears of gratitude for they had not envisioned this demonstration of kindliness and understanding. Let it be said too, that great segments of the Church saw Christ anew, and realized that HE IS NOT DEAD BUT LIVETH for He lives in the hearts of ministers and peoples, in young and old, teenagers and parents, wee children and grandparents alike.

May God's richest blessings abide in Key West, in the homes and in the hearts of mankind, with pastor and people, with Bishop and Church.

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Not present at Key West because of accident and illness were Bishops W. A. Stewart and C. C. Coleman and Dr. Claude Spurgeon, Secretary-General of the Church. We missed them and wish them speedy recoveries.

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The Church mourns the loss of the following:

Reverend Dr. W. T. Beck, minister of Blackwell Memorial, Chicago.

Reverend I. Johnson, Presiding Elder, Pittsburgh District, Allegheny Conference.

Mrs. Mollie G. Langford, widow of the late Presiding Elder Langford.

Mrs. Edna Berry, Ridgewood, N. J., for 27 years organist of Metropolitan Church.

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Many individuals of the denomination do not realize that the New Jersey Conference, since its founding way back in the 70s has had as members two churches actually situated in the City of New York itself (Richmond Borough, commonly known as Staten Island). One of these churches has gradually increased in importance and strength to the point that it must be reckoned with as one of the better organizations of the city. For the second time in as many years the Editor received an invitation from the minister of the Shiloh Church to speak on two successive Sundays during his vacation

period.

Seldom does one run across a minister who plans so very carefully his work during his absence as the Reverend M. G. Skinner. In fact, there is little doubt that he works hard that the spiritual life of his people is well taken care of in his absence. The visiting minister finds, on his arrival not only a carefully instructed organist but representatives of Steward and Trustee Boards on hand to lend every aid to the guest. Perhaps this is one of the main reasons the Editor always goes to the *Island* in keen anticipation of the experience ahead.

And then, when the services are concluded, one finds that the guest speaker will dine well in one of the member's homes. In 1957 we spent very pleasant hours in the home of Mrs. Johnson, who, on this trip was ill unto death. Through the kindness of the Chairman of the Board of Trustees we were privileged to pray with Mrs. Johnson in the absence of the minister, Reverend Skinner. Our hearts are sad at her passing and our sympathies are extended to her family and to her church where she served so many long years.

This year we were guests of Mrs. Cozey Truax, on the two Sundays we spent with this congregation. We wish to here extend our deep appreciation to her and her family for her every kindness, as well as that of the ladies who aided her in every way. We shall long recall the joy of this home.

The Shiloh Church, because of necessity, it now engaged in a building program, for this is one of those churches where seating is a problem and the work of the church Sunday School is hampered because of space. Our good wishes to both minister and people in the full accomplishment of this forwardlooking program.

Plans for the General Convention on Christian Education are going ahead at a satisfactory rate. We sincerely hope that all ministers, church school teachers, Christian Education workers and directors of Christian Education are planning to attend. REGISTER NOW FOR THE SESSIONS

Attention is called also to the Youtharama Contest which will be held on Thursday evening. Eliminations should be on in full at this time that proper representatives might be chosen for the finals. Write the Christian Education Department now for full particulars or address communictions to your Conference or Area Directors of Christian Education.

EDITORIALS

Recently the question of stewardship was broached in a gathering of serious church leaders. The matter opened a whole series of questions which to this Editor are not only alarming but, unless they can find suitable answers, stand to bring about a spiritual debacle not now visualized.

We have said again and again that the position of all independent Negro Methodists must be evaluated anew in the light of trends which no longer are softened by past accomplishments. By that we mean that the work of the two most concerned churches, Zion and Bethel, the work of 150 years, is quickly recognized by all concerned. But the vital need "To serve the Present Age" is bringing upon us imperatives which we cannot long ignore.

Whether we will it or no we must come to a quick understanding that the Church is definitely affected by every advancement in human relations. The true Christian leader finds it necessary to see these changes in their true light, affecting not only person to person living but Christian experience as well. Danger signs exist when a church or denomination champions civil rights from pulpit and pew and forgets its own words when dealing with problems within it own organization. There are not many courses open to a church following such practices. It can drive from its fold every challenging element it can uncover; it can construct a system which allows for the least questioning, or it can die a slow death. The other alternative is to bring to its judgments full Christian interpretation.

This Editor affirms his personal belief in the necessity of independent Negro Methodism, but he would be blind and foolish not to note the urgency of full visioned leadership, one which is definitely sensitive to the currents which exist about us. Great leadership is only born on the beds of unselfishness, on beds of sacrifice. Great leadership cannot emerge from small thinking or a restricted world of vision. And without great leadership it is our fear that Negro Methodism has but a short time to live.

We Face A World Sickened By Our Failures

No matter how long and hard we tell our children of the great battles for adequate education and equal opportunities the church has waged, the telling will not produce from them the type of loyalty which will forever overlook repeated failures in the light of new voices today. Certainly washings of our linen must take place if we

are to continually purge ourselves of those who abuse the privileges of Christian brotherhood, but for every incident revealed to the public, Thousands of potential members turn away with sickened spirits to churches who more nearly fit their interpretation of the Christ Way. We cannot take high ground with low living nor can we place all our faith in forgiveness of "seventy times seven," for while we sincerely believe in the Christ Way we know that many of us are small of stature when measured by His words.

Perhaps all too many of us have an abiding feeling of immunity. We have re-discovered the creed of infallibility and applied the rule to everyone. We have ignored the *glass houses* in which we live, being seen and measured by the man of the street. We ignore the flow of events around us, the toppling of thrones and crowns and position with the vain hope that that which we build here may win our way into Everlasting Life. We exhibit an insane notion that we possess all knowledge, all formulae of good living and the seas of humanity around us are brainless human chattels.

Our hope is that God may forgive us and that we may know that the world will not long tolerate our constant mistakes.

This Editor cannot forget the fact that Zion and Bethel are open to universal scrutiny. The decision which condemns us as spiritual failures may come in our present generation.

The World Is Impatient With Our Progress Spiritually

If any of us would have the courage to make a candid examination of our spiritual progress it may be that we would pause, if only so briefly, to consult God. Christian growth exists only to the degree we ally the Jesus Concept to new areas of life. There must be new rooms of His enthronement and new heights of interpretation. The existence of His spirit can never save us if it merely hovers around the altar rail of a Sunday morning. The minister's sermon must not only be a part of the speaker but must be a practice of his living. The golden tongued orator who wafts his congregation to new levels cannot be of Christ if his major desire is economic freedom, to the detriment of his people.

There are those among us who, by our surface evaluation of religious trends, appear to recognize the type of unrest which alarms us. Few of us have seriously applied our thinking to uncovering genuine causes or effects. In truth, some could be rightly accused of relying on temporary relief, returning to timeworn remedies that

a little scrutiny would reveal as not only ineffectual but damaging. A few see the vital need of a social gospel, the advancement of new currents of living, while others assume the passive attitude of fifty years ago.

This Editor holds that the church does not exist merely to provide economic security or maintenance to either pulpit or pew. If the organization has this as its sole or chief function then it does not deserve the title of *Christian.* Those who lead have a mission to perform, the lifting of moral and spiritual tones of the community, the bringing of abundant living to people who are seriously in search of good life. Any individual who seeks only to avail himself of the goods of life is unworthy of the call.

Our People Are Angered By Our Ruthless Trampling Of Human Personality

If there is any one thing that Jesus taught while he dwelt among us it was his recognition of human personality. Bishop John W. Martin had a wonderful way of interpreting it by saying that if God had intended that one man should do all the thinking he would have made one head and saved all the material which went into the making of other heads. When an individual finds it necessary to trample personality one can be quite sure that the one doing the trampling is laboring under a definite inferiority complex. By his very actions he reveals his own insecurity, his own short comings. One great writer has said something about "If you can keep your head when all about you are losing theirs and blaming it on you . . . .", and we apply it here.

It has been clearly demonstrated that nothing can safely exist and grow without the best increments possible. In recent days we have been crying for a change in our educational system, more scientists, more interest in technological skills. And then other voices have reminded us that along with these must go our continual interests in other arts and sciences. All individuals, progressive minds, are essential to a healthy Nation. So it is with the Church. We cannot advance without people, individuals who desire the Christ Way, good people, bad people who wish to become better, intelligent people, products of every level of education, country folk, city folk, suburban people. No man can create a superior position for himself by eliminating all the thinking people. The individual who is forever bringing a situation down to his level eventually will have no organization.

Zion and Bethel Churches should be corralling the best brains of our day. Perhaps we have forgotten that in our denomination there was a time when every great Abolitionist of color attended a Zion Church. We boast of that time but follow a policy directly opposite today, that the man who dares expression is either *labeled,* as we label Communists or driven out of circulation.

Let Us Re-Affirm Our Belief In God

Let us re-affirm our belief in God by believing in Him, by so conducting our lives that we clearly recognize two vital facts—that we must give a strict account of our deeds done in this body—that our responsibility for the flock of Jesus is explicit and demanding. To fail is to hear His words: "Depart from me . . . . ."

The Second Annual Ecumenical Youth and Christian Workers' Institute was held at the Greater Cooper A. M. E. Zion Church, Ookland, Calif., recently. The theme was *Lord, Speak to Me, Tht I May Speak.* The keynote address was given by the Reverend W. H. Williams Jr. Miss Esther Rogers served as the Dean of the Institute. Other individuals who aided with the day's activities were: Rev. Calloway, Rev. O. P. Smith, Dr. Elmer Schmitt, Rev. N. P. Knudson, Rev. Billy Rose, Religious Editor of the Oakland Tribune, Mr. Jefferson Beavers and the ministers of the area.

Discussion groups listed included: Christianity and Family Life, Church Centered Recreation, Christian Responsibility Toward Social Promlebs, The History of the Protestant Church, Audio-Visual Education in the Church School, Curriculum and Leadership Education, Our Christian Hope, The Church and Its Music, The Bible in the Building of Life, Church Finance and Budget and Music Appreciation for Children.

Listed among the instructors were: Mrs. Helen Penn, Mrs. Evelyn Roberts, Rev. A. S. Jackson, Rev. H. P. Lankford (Presiding Elder), Mrs. Thelma Foster, Mrs. Helen Hillhouse, Rev. P. C. Washington, Rev. Eugene Wolfe, Rev. Charles Warren. Ministers of the rea are Reverends R. A. G. Foster (host minister), Stovall, Watson, Roverts, Hrt, L. R. Bennett and Morgan W. Tann.

LOOKING AHEAD IN BOOKS

FRONTIER BISHOP

The Life and Times of Robert Richford Roberts—1778-1843

By Worth M. Tippy

"He did not employ tropes and figures by way of ornament to the discourse—but portrayed the majesty, power, and love of God in breathing words and burning thoughts that sank into the hearts and souls of his hearers." So a military officer who heard him describes the preaching of Robert Richford Roberts, the rugged sixth bishop of the Methodist Episcopal Church.

Roberts was born of pioneer stock, was reared on the frontier, and fas a real backwoodsman when elected bishop at the early age of 38. His life story is told, with many fascinating details of pioneer life, in FRONTIER BISHOP by Worth M. Tippy.

Here was a Methodist minister with an enduring distaste for the shouting and excitement of camp meetings. Here was a wilderness preacher who was most reluctant to leave his beloved farm in Pennsylvania to take an important city pulpit—Baltimore's famer Light Street Church. Here was a man received by President Madison—the same man who soon after outshot a company of soldiers at target practice in the wilds of Indiana! But Roberts is best remembered for his role in early Methodism and for his work in founding DePauw University.

The years from the close of the American Revolution to the middle of the nineteenth century saw the movement of the population from the Atlantic seaboard to the Pennsylvania frontier and on into the valley of the Mississippi. The life of Roberts is bound up with the story of this moving frontier and of the ramarkable growth of the Methodist church in the vast new regions. Pictured vividly are the privations, hardships, and gratifications of the frontier churchmen who dedicated themselves to spreading the gospel and winning converts to the church. FRONTIER BISHOP constitutes in important contribution to our understanding of the place of the Protestant churches in the westward expansion of the United States.

ABOUT THE AUTHOR: Worth Marion Tippy, social worker, pastor, and archivist, has spent almost seventhy years in devoted Christian service. A friend and colleague of the late Walter Rauschenbusch, Dr. Tippy was instrumental in organizing the former

Federal Council of Churches program for Protestant social action, and served for many years as executive secretary of the Council's Commission on the Church and Social Service. Recently he was director of the archives of DePauw University and of Indiana Methodism.
Published February 10, 1958 208 pages—$3.50

PREFACE TO PASTORAL THEOLOGY
New Book by Seward Haltner seeks to provide Theological Orientation for Pastoral Work . . .

Pastoral counselors have long been aware of the need for a more adequate theological structure for their work. To help provide this theological foundation, Seward Hiltner, who is well known for his books on the technique and practice of counseling, has written PREFACE TO PASTORAL THEOLOGY.

Pastoral work, according to Dr. Hiltner, may be viewed from three perspectives—shepherding, organizing, and communicating—and each offers the basis for *a* theology. Here he is primarily concerned with the theory and ministry of shepherding, its meaning, importance, and theological content. The study concludes with brief essays on the cognate disciplines of organizing and communicating.

A unique feature of the book is the extensive use of case material from the published journals of the Rev. Ichabod Spencer, a 19th-century Presbyterian minister who was practicing pastoral counseling some one hundred years ago.

Julian Norris Hartt, Noah Porter professor of philosophical theology at the Divinity School of Yale University, says of PREFACE TO PASTORAL THEOLOGY:

> "Mr. Hiltner has ventured confidently into a highly confused theological and institutional situation. I can think of no other comparable venture in our time and I believe he has raised questions concerning the relationship of the theoretical and the practical to which church theologians ought to give careful attention. . . . Moreover, the book is shot through with wisdom for the parish minister who will be encouraged not only by the attention to case studies but also to the broader principles of shepherding, communicating and organizing. . . . Finally, Hiltner has some important things to propose for theological education. . . .
>
> "All in all, this book marks something of a new departure

in the correlation of theology and the practical activities of the ongoing Christian community."

ABOUT THE AUTHOR: Seward Hiltner is professor of pastoral theology in the Federated Theological Faculty of the University of Chicago. He recntly servd as a visitieng professor at the Menninger School of Psychiatry, Topeka, Kansas. He is pastoral consultant to PASTORAL PSYCHOLOGY magazine ad is the author of THE COUNSELOR IN COUNSELING, PASTORAL COUNSELING, SELF-UNDERSTANDING, and other books.

Published February 10, 1958 240 pages—$4.00

OUR FAMILY WORSHIPS AT HOME

By A Family, For Families . . .

By Anna Laura and Edward W. Gebhard

We are often told that today's parents have left too much of the responsibility for the moral and Christion training of their children to the school, church, and community. But many parents would like to play a larger role in the spiritual upbringing of their children if they only knew how to go about it. To meet this longfelt need for specific guidance, OUR FAMILY WORSHIPS AT HOME was written.

Designed especially for families with children over nine, this book contains 49 daily devotion-discussions which demonstrate how wamily worship can become a reality. Often the discussions are opened by a child's informal questions or wonderings. Sometimes the reading of a scripture passage begins the meditation period.

Honest and down-to-earth, OUR FAMILY WORSHIPS AT HOME does not dodge the hard questions which children ask—Why war? Why suffering? Why the Crucifixion?—nor does it dodge the problems which both children and adults face every day—cheating, selfishness, lack of love, hypocrisy. The answers are never arbitrary; rather, we watch the process of a family seeking answers together, a process which involves, too, the other seeking families who woll use this book.

An outstanding feature of the book is that it was written by an entire family—Anna Laura and Edward Gebhard with their four children, Charlene, Duane, Dennis, and Gwendolyn. Everything in it was lived before it was written. Ad it was written in the hope that others would try a similar plan and then say with the authors:

"It is *good* for our family to spend a few moments each day in worship together, thinging and talking about the values that matter most to us."

ABOUT THE AUTHORS: Edward W. Gebhard is minister of Excelsior Methodist Church, Excelsior, Minnesota. Anna Laura Gebhard is a frequent contributor to religious periodicals. Both are often called upon to address women's or parents' groups in the are of Christian family life. Mrs. Gebhard is the author of HOLIDAYS AND HOLY DAYS AT HOME, PARSONAGE DOORWAY, and RURAL PARISH! Mr. and Mrs. Gebhard together wrote GUIDEPOSTS TO CREATIVE FAMILY WORSHIP.

Published February 10, 1958 128 pages—$250

Following is an excerpt from OUR FAMILY WORSHIPS AT HOME:

Why Don't You Pray? (by Duane)

"Why don't you pray?" I said it half aloud in response to Mother's remark that she and Dad had spent another restless night, their minds burdened with concerns. No wonder they awoke tired and dull! . . .

"Do you remember," I asked her, "what a hard time I used to have when I was a little fellow going to sleep at night? I'd get so excited about what had happened during the day, or I'd be so full of plans for the next day, I just souldn't feel quiet enough inside to fall asleep. . . ."

"What's your method now?" Mother asked. "You're the best sleeper in the family."

"I sure am," I told her. "I go to sleep almost as soon as my head hits the pillow. I don't dream either, as I used to. I sleep peaceful, restfult sleep, and I wake up in the morning feeling refreshed and happy, really ready to live. I pray, Mother. Just before I go to bed, I read my Bible and the meditation from POWER, and then I pray something like this:

" 'Thank you, dear Father, for today. Thank you for helping me when I've needed help today. I've made some mistakes; forgive men. I'll try to do better tomorrow.

" 'Be with all those who especially need your care. Keep me through the night, and I know you will help me do better tomorrow.'

"Then I roll over and go to sleep without a care on my mind.

And boy, how I sleep!"

Mother said she was glad I had made an important discovery. She said that what I had told her reminded her of what the psalmist wrote:

It is good to give thanks to the Lord,
to sing praises to thy name, O Most High;
to declare thy steadfast love in the morning,
and thy faithfulness by night.

. . . . . .

For thou, O Lord, has made me glad by thy work;
at the works of thy hands I sing for joy.
How great are thy works, O Lord!
Thy thoughts are very deep!

Ps. 92:1-2, 4-5

Memorial Church, Rochester, New York, ministered by the Rev. Archie Bell, opened a drive for $150,000 to construct an educational building at that church March 25 of this year. The speaker for the occasion was Bishop W. J. Walls, Bishop of the area. Others participating were the Reverend Leonard P. Ives of the Greece Methodist Church and Dr. Hugh Chamberlain Burr of the Federation of Churches of Rochester and Vicinity Inc.

Bishop Walls expressed the need for understanding and cooperation in the church and a dire need for adequate facilities to train the youth of our community. The Bishop's dynamic speech brought pledges ranging up to $1,000 launching the three-year drive for the $150,000.

The Reverend Ives related some of his experiences encountered in their recent church building drives; he also stated that the dilligent effort that members will exert will not be in vain but rewarded in our youth.

Dr. Burr called attention to the 131 years of colorful history of our church, however, a church cannot afford to live on the past or present record, but it necessitates growth for the future youth of the community.

—Arnetta D. Wortham

IN AUDIO-VISUAL AIDS

The Broadcasting and Film Commission announces the release of

FACE OF THE SOUTH

16mm sound motion picture in color (29 minutes)

This objective and highly informative film presents an analysis of the economic situation of the South and its relationship to the status of civil rights for minority groups in the South today.

FACE OF THE SOUTH is narrated by George Sinclair Mitchell, who was born and reared in the South and has given the greater part of his life to the study of its tensions, problems, and opportunities. After earning his Ph.D from Johns Hopkins University, Dr. Mitchell was awarded a Rhodes Scholarship and studied at Oxford University. An instructor of economics at Columbia University for six years, he later became a U. S. Government official in four areas of service. Executive Director of the Southern Regional Council for the past ten years, author of several books on economic problems in the South, Dr. Mitchell is eminently well qualified by his wisdom, sensitivity, and contagious sense of humor to draw a portrait of the South which leaves one feeling more hopeful than helpless. His basic contention is that as progress is made toward increased economic opportunity for minority people, so will there be progress toward the attainment of civil rights.

Produced by the Department of Social Education and Action of The Presbyterian Church, U.S.A. in cooperation with the Southern Regional Council, FACE OF THE SOUTH is available on an outright purchase basis from BFC Films, 220 Fifth Avenue, New York 1, N. Y. (Color only, $180.00). Available for rental from local film libraries.

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YOUNGER BROTHER

A Story of Japan

28½ minutes – 16mm sound – Color and Black and White

Produced by ALAN SHILIN FILMS, INC., a division of Dynamic Films, Inc., for the Joint Commission on Missionary Education in cooperation with the Broadcasting and Film Commission of the National Council of Churches, 220 Fifth Avenue, New York 1, New York.

Sponsored by eleven denominations, the film is related to the

foreign missions study theme, JAPAN, which will be launched for study and discussion in local churches during 1957-58.

YOUNGER BROTHER is the story of Jiro and the manifold problems he encounters in breaking away from the age-old traditions of Japanese culture to bcome a Christian.

Synopsis

Jiro, second son of a Japanese farmer, faces a critical time in his life when his father dies and his elder brother—by right of the tradition of generations—inherits the father's land and assumes, as well, his debts and obligations. The old traditions have no answer for Jiro and he is left to speculate about his future. Hhe elects to leave the farm and find work in the city of Osaka. Before he leaves, the village Pastor sees that he is provided with a card of introduction to a pastor in the great industrial city.

Jiro finds work in one of Osaka's great shipyards but his loneliness knows no bounds. One Sunday he goes to the Church with his card of introduction but the threshold seems too high to cross and discouraged, he turns away. The tempo of work in the shipyard increases to meet new production commitments and one day—the cable of an overloaded crane breaks and sends Jiro crashing to the platform.

In the hospital, Jido finds an understanding friend in the man in the next bed. He learns that his friend is a Christian and during the weeks that follow Jiro learns much about the faith his companion speaks of as a vital living force in his life. They are released from the hispital at the same time and since Jiro is still too weak to care for himself he is overjoyed to accept on invitation to go home with the Christian. Here he finds companionship and warmth and shared love and respect in the family circle. His interest in the Christian's church grows deeper and he is encouraged to lead a children's Bible class. Very soon it seems to him that the words he reads are coming straight from his own heart.

Jiro decides to spend his last days of convalescence with his own family. As he steps off the train in his own village, it is as if he had stepped from one world into another and now back again, carrying the beliefs of both in his mind. In honor of his homecoming Jiro is permitted to sit with the village council as they hear the plea of a new landowner who seeks their help in digging an irrigation ditch for his parched field. The Council regards him coldly since the tradition of the past dictates that they stay clear of entanglements in the life of

a stranger. Jiro, remembering how his Christian friends worked to help the needy, begs the Council to reconsider. The elders sit in silence—in judgment not so much on the young farmer as on the younger brother, who has disrupted the order of the centuries. Turning from his brother's anger, Jiro goes to the village Pastor to seek a way toward understanding. The Pastor listens sympathetically and tells Jiro how he found strength in God through the great joy his own parents experienced in their faith. That night Jiro finds his strength and guidance and by the next morning he reaches his decision. He will return to the city where he will be free to follow his own beliefs in the religion which has given him a place in the world and peace in his heart.

Time: 28½ minutes 16mm sound

Daily Rental: Color, $12.00; Black and White $8.00

Produced by: Alan Shilin Films, Inc.,
a Division of Dynamic Fimls, Inc.

Director ..... Lester Becker
Technical Advisor ..... James E. Hoffman
Production Supervisor ..... Alexander B. Fegruson
Photographer ..... Carl Davidson
Author ..... Barbara Davidson
Editor ..... Philip R. Rosenberg
Narrator ..... Luis Van Rooten

Sponsoring Denominations

American Baptist Convention
Congregational Christian Churches
Evangelical and Reformed Church
Evangelical United Brethren Church
The Methodist Church, Women's Division
The Methodist Church, Television, Radio and Film Commission
Presbyterian Church in the U. S.
Phesbyterian Church in the U. S. A.
Reformed Church in America
United Christian Missionary Society
United Lutheran Church in America
United Presbyterion Church of orth America

Available from denominational film libraries and local audio-visual dealers specializing in religious films.

THE MEANING OF LENT

(For 12 years olds—adults. 40 frames with record)

This thought-provoking filmstrip provides a basis for understanding the development of the pre-Easter season of Lent in the early church and its changing significance in modern times. It is an invaluable aid in teaching the importance of Jesus' resurrection to the early Christian Church; the development of *fasting* in preparation for this *day* of resurrection; changes brought about by the Reformation in the observance of Lent; modern adaptations of Lent in today's churches; and the significance of Holy Week and the Christian's hope as he prepares for the celebration of Christ's resurrection.

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WHAT EASTER REALLY MEANS

(For 7 to 11 year olds—in full color, with record. 43 frames)

The question "What does Easter really mean?" is answered in this filmstrip by the mother of Tommy and Betty as the children prepare for Easter. The answer is told as the mother unfolds her story of how Jesus taught people to trust in God's power to make them good and kind, brave and filled with faith. They then play a game which really brings home the answer in a most easily understood manner. The recorded dialogue and background music is on 33 1-3 r. p. m. record. Based on material from *The Family Celebrates Easter,* by special arrangements with the Pilgrim Press.

Dr. Samuel E. Duncan, an executive of the North Carolina Department of Public Instruction, was named President of Livingstone College, Salisbury, North Carolina at the meeting of the Board of Trustees in February. Dr. Duncan succeeds President William Johnson Trent and Acting President John W. Brockett when he takes office July first.

Dr. Duncan, a graduate of Livingstone (Class of 1927) College, is not only well qualified for the position but is on of the most loyal laymen of the denomination. Fearless, possessing deep convictions, he is a product of a family of Zion Methodists. For years his father was a leader of Soldiers Memorial Church, Salisbury, North Carolina, where all of a large family received early Christian Educatioon.

It will be recalled too, that Mrs. Duncan, the wife of Dr. Duncan, is the daughter of Mrs. M. A. Hauser, past president of the Womens Home and Foreifn Missionary Society.

The A. M. E. Zion Quarterly Review welcomes Dr. Duncan to this stratedig post in the denomination and wishes for him great success in his new office.

In addition to the Ministers' Institute and Leadership Education School scheduled for the General convention (July 20-25 at Columbus, Ohio) two other training schools have been listed to date.

The well-established Ministers' Institute and Leadership Education School of the Virginia-Albemarle-North Carolina Conference Arer will be held at Dinwiddie, Virginia, June 23-July 4, 1958.

The Tri-Conference Ministers' Institute and Leadership School (Indiana, Ohio and Michigan) will be held in Muskegon, Michigan, August 11-15, 1958.

The Dinwiddie School is presided over by Bishop H. T. Medford while the Tri-Conference School is headed by Bishop G. Spottswood. The Tri-Conference area is beginning development of an area of lake front near Muskegon. Those attending this year's sessions will have an opportunity to view the spot and learn more of the plans for development.